

# ANDREW CARNEGIE ON "THE NEGRO IN AMERICA."

BY R. H. BOYD, D. D.

Is the title of an address or a paper before the Philosophical Institute of Edinburgh, Scotland, by Andrew Carnegie, Esq., LL. D.

Being overburdened with the two-fold duties—with the oversight of both the Baptist Publishing House and as a General Missionary-Secretary of the National Baptist Convention, I have but little time these days to give to research and reading (not half as much as I should). But last Saturday's mail brought to my address a well-printed, well-edited and neatly bound, thirty-two page pamphlet marked "Strictly Personal." This writing on the cover or wrapping attracted my attention. Hence I removed the wrapping and my eyes glanced hastily over the title page. In bold letters I saw at the top of the page the one phrase, "The Negro in America."

After glancing over the title page I decided to spend the Sabbath day quietly at home and give this pamphlet a careful reading, and I shall never regret the loss or the time given on this Sabbath day to the careful perusal of each line of this magnificent and wonderful collection of facts by this great scholar, historian, philanthropist and millionaire; and I employ this method of commenting upon this address for the benefit of the many thousand readers of The National Baptist Union, and I ask it as a personal favor to the race that every reader of The Nashville Globe who has any desire to know any of the true facts and conditions of the Negro race, that are now or have existed for the last forty years, to secure a copy of this inspiring address read carefully and digest every paragraph in it and then pass it along to your neighbor, and especially to your sceptical white neighbor who is disposed to believe every phantom, rumor and falsehood that is being circulated against the Negro as a race in the daily papers and Associated Press dispatches.

We only have to mention the name of Andrew Carnegie, and every well-informed person knows that Andrew Carnegie has reached the stage both as to age, experience and wealth where he has no favors to ask, no ambitions to gratify and no enemies to punish. Hence the facts gathered by him and laid before the Philosophical Institute, Edinburgh, Scotland, is a legacy of knowledge to the present generation and a benevolent and philanthropic gift to the ten million oppressed, despised, outraged and wronged Negroes of America.

Andrew Carnegie is known far and wide for his philanthropic, pecuniary gifts. He has given his millions, not only in America, but in Europe. The cities can be numbered by the scores where the Andrew Carnegie libraries, costing from \$10,000 to \$100,000 each, stand out to the lasting memory of this American genius and financial wonder. These gifts have been made alike to all needy, regardless of race, color or previous condition of servitude; but not a single philanthropic gift, not a single check that has been drawn upon the bank account of this great financier has been so generously given as the contribution of this paper to the world, especially to the Negro race.

The facts set forth in this careful research for truth must be accepted as truth for the reasons above stated. Andrew Carnegie has nothing to ask of the American Negro, either financially or politically, hence this is purely and simply a philanthropic gift without hope of reward, except in the peace of mind that will come with the reflection that "my duty has been performed to a helpless people without fear or favor."

To inspire the reader to inquire for this pamphlet and read it, I quote a few of the wonderful facts set forth by this great man.

On pages 1 and 2, the committee of twelve has given a biographical sketch of this wonderful, self-made man, as he rose from the lowest state of poverty to the position of an uncrowned financial king.

On page 3 of this pamphlet Mr. Carnegie, after apologizing to the audience, and introducing his subject, gave the following paragraph:

"In one respect the problem is unique. The Negro is called upon to rise in the scale from slavery to citizenship in the presence of a civilized representative of the highest,—his shortcomings, backslidings, failures, cannot but be numerous and discouraging and a contrast between the whites and blacks in many respects, such as to produce the belief in the minds of their former masters that the end strived for is unattainable. Once a slave, always a slave, so far as the Negro race is concerned, is their natural conclusion."

Here Mr. Carnegie fully introduces the difficult and discouraging task given him to handle. I say discouraging

because it must indeed be discouraging to attempt to give the bright side of so difficult and unpopular subject before such an aristocratic, intelligent and wealthy audience as must have made up the Philosophical Society of Edinburgh, Scotland.

With this subject introduced, Mr. Carnegie sets about reviewing the American slave from 1619 to 1865. When he had briefly shown a few of the conditions and horrors of the institution of slavery, he then further attempts to introduce the Negro problem from 1865 to 1900 as follows, on page 8: "Here we have between four and five million of slaves, formerly held in ignorance, unable to read or write, without churches, schools, or property of any kind, yet called upon to perform the duties of citizenship, their former masters surrounding them incensed at their elevation. \*\*\* After a period of fifty years, we are here to-night to enquire whether the American Negro has proved his capacity to develop and improve; this I purpose to answer by citing the facts."

After thus introducing his subject he showed that the ethnologist would investigate this problem by making three enquiries. First, Has the Negro proved himself able to live in contact with civilization and increase as a freeman, or does he slowly die out like the American Indian, Maori or Hawaiian?

Secondly, Has he a passion for education, does he desire to be able to read, write, and cipher?

Third, Is he industrious, frugal and

saving? In answer to the questions, Mr. Carnegie shows that he has made diligent and patient researches, and quotes from the statistics and census reports given by governmental authorities; statistics gathered by the enemy of the Negro; gathered, collected and compiled by the very people that mostly oppose the Negro's march to progress and civilization.

He answers the first question by showing twenty years of the Negro's increase. He shows that the Negro increased from 1860 to 1880 from 4,000,000 to 6,580,733; and from 1880 to 1900 (twenty years more) he had increased to 8,840,789, showing that in the last twenty years the Negro's increase was 2,259,996. He shows that their rate of increase almost doubled the rate of increase of the United Kingdom of Great Britain. He further shows that their number will by the next census, 1910, be more than 10,000,000. He gives a plausible reason why the percentage of increase of blacks in America has not been equal to that of the white percentage of increase—for the reason that there is no black immigration to America, hence while the whites are drawing their percentage of increase from the millions of immigrants that are pouring into the United States, the Negro's percentage of increase must depend upon its natural birth-rate of increase. Hence the increase is greater.

As to the second ethnological inquiry he shows that the Negro has the desire not only to read, write and cipher, but he attains to the highest lit-

erary development. He shows again by the census that in thirty years the Negro had decreased his illiteracy 43 per cent. He further shows under this same inquiry that the Negro was not wholly dependent upon the whites to educate his children, but that according to the facts and figures gathered from seven Southern states themselves, in a single year (the year 1899) out of the total cost of common school education of \$4,675,504, the Negroes themselves contributed or paid \$3,762,617, leaving only \$912,887 to be contributed by the whites to Negro education. He then turns under the same inquiry and shows that not only their schools, but their churches have made wonderful progress. He shows that in this period of time the Negroes have organized and built 23,462 churches with a seating capacity for 6,800,000 attendants. He shows that their church property has an assessed value of \$26,626,448. He warns his Scottish hearers that it is possible that they are not prepared to digest these figures.

Turning from this inquiry, Mr. Carnegie takes up his third ethnological inquiry, "Is the American Negro industrious, frugal and saving?" He begins this inquiry as follows: "The Negro has often been described as lazy and indolent, yet the census of 1900 shows that in the South 84 1-10 per cent of the colored males and 40 7-10 of the females over ten years of age are engaged in gainful occupations, while of the white population of the country the percentage is 79 5-10 and only 16 per cent of females." This

paragraph alone delivered at the time, in the place and by the man who delivered it, is worth millions to the Negro. Not because it is the saying of Mr. Carnegie, but because these are facts gathered by the enumerators or governmental census takers. These facts were gathered by the government employees in 1900, as they went from house to house and saw each individual Negro, male or female, and inquired of his or her occupation. When these figures are read by the learned Europeans and searchers after truth, it will give the European quite a different idea of the so-called worthless American Negro, and it is my opinion that thousands who read the American daily papers will wonder how an intelligent, Christian people can so misrepresent an inoffensive, helpless and oppressed people, and will cause them to ask, "Why this continual abuse and hatred of the Negro?"

Mr. Carnegie further says, "The Negro is chiefly employed in agriculture. The census of 1900 shows 1,344,125 male agricultural laborers and 757,822 females." When this fact, as shown by Mr. Carnegie, is brought out, it will tell the European where the American cotton comes from and who is the producer.

He further sets forth in the following words: "The Negro agriculturists, as has been seen, are rapidly becoming landlords. Those residing in cities show similar ambition to acquire homes." Here Mr. Carnegie shows by

(Continued on Page 6.)

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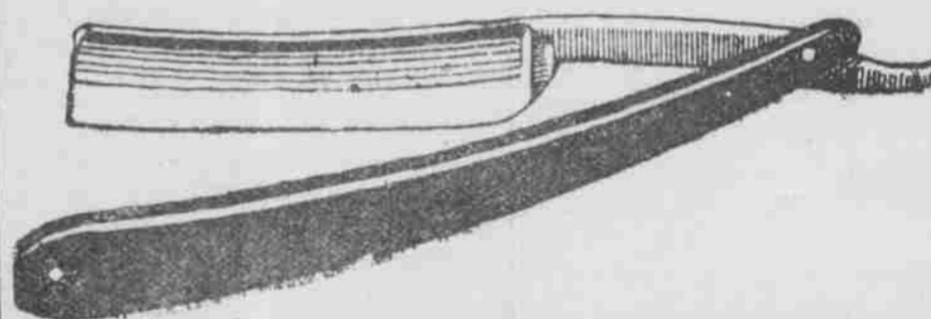
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